

Church Universal

"Bye and Bye."

Bye and bye, I sang it softly.
As I clasped my baby fair;
And the fire-light flared and sparkled
On her face and sunny hair.
And I pressed my darling closer,
Close to my throbbing breast.
And with murmured words of blessing,
Hushed her to her nightly rest.

"Bye and bye," I still kept humming,
Clushing close my baby fair,
Crowning with a mother's kisses
Rosy cheek and brow of pearl.
Soft and low, the sweet words floated
On the slumber-freighted air;
And the song of love and blessing
Shaped itself into a prayer.

And I traced my baby's footsteps
Onward through the coming years;
Bye and bye, I seemed to see her
Crowned with woman's hopes and fears.
And I prayed, "Oh, Father, lead her!
Hear a mother's earnest cry—
Guide my darling; keep her safely,
In the far-off bye and bye."

Twilight shadows softly gather
Round me, in my quiet room;
And the firelight's glow and sparkle
Scatter every shade and gloom.
"Bye and bye," my lips are crooning,
Murmuring still the sweet old song;
Though my sweet dreams of all the future
To a buried Past belong.

Long ago, the baby left me;
Pansy-eyes and golden hair!
And my empty arms are stretching
Out into the empty air.
Yet I pray, "Oh, tender Father,
Hear a mother's yearning cry—
Guide me to my darling safely,
In the longed-for "bye and bye."
—"Incognita."

Pope Praises Archbishop Ireland.

Archbishop Ireland's prompt statement in regard to the Fairbanks incident and the Vatican has been much appreciated in Rome, says a dispatch. Cardinal Merry del Val, secretary of state, received it and took it personally to the Pope, who was most pleased and had it carefully translated into Italian. Having read it, he said that the archbishop had shown his usual frankness and broadness, and that he had done a great service to the Catholic church as well as to Protestants in America in putting what took place during the visit of the ex-vice president to Rome in the right light and preventing it from degenerating into a controversy between the followers of Rome and those who do not adhere to the church in the United States.

Pius X, in speaking of the subject, said it was most favorable to have in America a prelate enjoying the authority of Monsignor Ireland exercising such an influence on Catholics and Protestants alike that his judgment was not doubted and that his countrymen bow to his opinion as that of a superior man, on whose views they can depend.

The Duty of Fasting.

Right Rev. Dr. Hedley, O. S. B., Bishop of Newport, England, in his Lenten pastoral says:

Catholics are accustomed to speak as if Lent were in these days a thing of the past. Even those who keep the modern Lent, we hear it said, are only playing with the discipline that characterized a sterner and a more mortified age. Lent had better be given up altogether, they tell you, for it is little more than a pretence. Such ideas are profoundly unfilled, and even un-Catholic. The real Catholic spirit neither allows the mitigations of the modern Lent, nor falls in exact observance of it, but it still enjoins it. For it is not clear that an institution like the Lenten fast must necessarily be subject to change. If it is to be of any utility to the human spirit it must be adapted to the human body. The inhabitants of Palestine, of Syria, of Egypt, of Greece, and of Italy, differed from one another in the days of the church's commencement, in their habits of food and in their power of fasting. Still more did all these people differ from the nations who dwell on this side of the Alps, in the lands of the North, and in the great continents of whose existence no man dreamed when the Church began. One of the chief causes of the religious fasting has been the necessity of adapting it to each and all of the populations which make up the Universal Church.

Another is certainly this—that men and women, and children, have become more secure, as arts have progressed and comfort increased, are less and less able to fast like their forefathers. Moreover, it may truly be said that in the modern world there is less need of fasting. Not that the sins of men are lighter or rarer than they used to be, or that the justice of God is not as adorable and as terrible as in the past. But the world has grown more spiritual, and the religious life has become much better; but whether better or worse, the masses of men and women are less rude and primitive; they think more, are more sensitive in feeling and conscience, and are more influenced by ideas. The effect of this gradual mental development on religion and devotion cannot be doubted. Interior and spiritual religion have become the mark of a true Christian; but as the world has progressed, interior religion has become not more genuine—but more exercised, more practiced, more sustained, even to the point of being acted. We have more of what is called devotion, or piety; that is to say, we enter more fully and more particularly into what our religion means, and are more ready to touch the heart of goodness and tenderness of Almighty God. Thus, there has grown up throughout the Church a more explicit appreciation of the incarnation of the blessed sacrament, and of Our Blessed Lady.

This sacramental piety, which whilst still the plank in shipwreck that it was in the early and medieval Church, has grown to be more and more of a mental stimulus and a light of life. Our churches and altars have tended to become more and more the houses and temples of a reflective and emotional piety, where the mind expects to dwell upon the teachings of God, and the heart to find scope only for petitions and good resolutions, but for adoration and thanksgiving, for filial affection, and the studied expression of sincere contrition.

In every age the mercy of God gives gifts according to the needs of His children. Our fathers had their graces and we have ours—and the Church to the end of time will always be able to thank her Divine Spouse not only for the triumphs and the heroism of her beginnings, but also, as in the prophecy of the Psalm, for the exuberant fertility of her maturity and her age. (Psalm xel, 13.)

When we say, then, that severe fasting is not needed in these days to the same extent as it was in the past, we are only saying that fasting is no substitute for an end, and that there are other means of drawing near to our Heavenly Father, which, in the course of Providence, are now more easily practiced. The devotional life of the modern Church powerfully leads men to repentance, to amendment, and to the love of God above all things. This is one reason why the penitential codes and discipline of former days have been to so great an extent abrogated or mitigated.

But a Catholic, whether he rigorously

fasts and abstains, or whether he is for lawful reason partially or wholly exempted, is most emphatically called upon to join with the holy Church of God, at this season, in what we may call the spirit and mystery of Lent. Human nature, in its needs and its deficiencies, is the same now as when men fasted till sunset, or even forty hours at a time. We have to save our souls, our forefathers had; we have to give up the sin that caused his downfall, some day he will turn over a new leaf, some day he will attend a mission, some day he will return to his Heavenly Father as the Prodigal Son went back to the home of his childhood and find peace and pardon.

This hope never quite leaves him so long as a spark of faith remains. It may grow dim. It may cease to trouble his conscience except at long intervals. He may even get off the ideas of conversion until the hour of death. But that hope still cheers him amidst the gloom of still brought on by sin.

If a person could be sure of his time it would not be so desperate a risk to defer his reconciliation with God. But there is no certainty of life from day to day, even from minute to minute. Death comes in ten thousand ways. It often springs on its victim unexpectedly.

To the Catholic who has lost the state of grace who has neglected his Easter duty, who has practically communicated himself by attempting to contract marriage outside of the church, or by any such other public sin, there is often no chance given. He is stricken with apostasy, or disease, or is killed in an accident; he is taken away suddenly, with no opportunity to call for the priest or even to make an act of contrition.

The Church, that he disowned in life, disowns him in death. His corpse may not be taken before its altar. Its absorption and its last blessing are not for him. He must be buried elsewhere than in consecrated ground. It is a sad and sad life, a life of banishment, a life of the white innocence of baptism—True Vice.

Native Chinese Priests.

In China there are over 1,500 native priests, and many of them have made their theological course in the College of the Propaganda, Rome, Italy. The history of the native Chinese priest is full of many splendid examples of heroism, and many have suffered martyrdom, and there is scarcely an instance of an "ex-priest" in the history of the Church in China.

War on Insulting Postcards.

A dispatch from Washington dated February 23, says: War is to be waged upon souvenir postcards which ridicule the Irish race. Some of the leading Irishmen of the nation, who have started the crusade, before will be made to render the postoffice department hold them up as unamiable. The Ancient Order of Hibernians will invoke the aid of the government. It is said, in the matter.

Pope Receives Lenten Preachers.

At the opening of the Lenten season it is customary for the Pope to receive in a body the preachers, men of talent and oratorical gifts, called from various parts of Italy to give the sermons in the more important churches in Rome. The Holy Father, after the preachers have made their profession of faith in presence of the crucifix, with hands laid on the gospels, gives instructions as to how exactly he wishes them to preach.

It was said to the body gathered around him in the throne room, "above all to give your attention to teaching the truths of faith, because, sadly enough, it only too often happens that the people have no knowledge of religious things is wanting. Thus you must teach. Do not waste time in phrases. Remember, your business is chiefly that, summed up by Jesus when he said, 'Dominate. Teach. On this can make your labors bear the fruit that they deserve.'"

Then, turning to the parish priests of Rome, the Pontiff said: "My dear co-workers, consider the grave necessity of religious instruction that is felt in mixing with the faithful. This evil I leave to your care, for neither you nor I have one day to leave ourselves unprepared to answer to the Eternal Judge for this very important point in our duty. I know it is difficult to get a large number of children to attend religious instruction, but this does not dispense with using every means of blotting out the fact of the neglect of the parish priest can be too zealous in preparing catechetical classes, in watching over them, in calling in others to assist him. Tell in my name the other priests, who have the care of souls that there are nevertheless bound, above all, to instruct youth and prepare them for the worthy reception of the holy sacraments."

The preachers received by the Pope included English, French and German, as well as Italians, as each colony is provided with a church where they may hear the word of God preached in their own language.

Antiquity of the Water Pump.

The water pump of today is but an improvement on a Grecian invention which first came into use during the reign of Ptolemy Philadelphus and Alexander the Great. The pump, which is very similar in all languages, is derived from the Greek word *pempe*, to send or throw. The most ancient descriptions we have of a water pump is by Hero of Alexandria. This is an authentic account of the general use of the pump in Germany previous to the beginning of the sixteenth century. At about that time, the endless chain and bucket works for raising water from mines began to be replaced by pumps. In the seventeenth century, rotating pumps, like the Pappenhagen engine, with two pistons, and the Prince Rupert, with one, were first used. Pumps with plunger pistons were introduced by Morland, an Englishman, in 1674 and the double acting pump by De la Hire, the French academicien.

A Protestant Minister's Tribute to Catholic Church.

The distinguished Unitarian minister, Rev. Mr. Martineau, pays the following tribute to the Catholic Church: "Long and far was the Catholic Church the sole vehicle of Christianity that bore it over the storm of ages and sheltered it amid the clash of nations, in the East, and gave sobriety to its wild and voluptuous dreams. It received into its bosom the savage conquerors of the North and nursed them successively out of utter barbarism. It stood by the desert fountain from which all modern history flows, and dropped into it the sweetening branch of Christian truth and peace. It provided at the birth of art, and literally gave it color and design. The convulsions of its versatile power over the human mind are scattered throughout the globe."

He has consecrated the memory of the lost cities of Africa, and given to the lost a Christian as well as a classic name. The mountains of Switzerland have heard its vesper's mingling with the cry of liberty and the requiem sung over the patriot graves. The convulsions of Asiatic history have failed to overthrow it; on the heights of Lebanon, on the plains of Armenia, in provinces of China, either in the seclusion of the convent or amid the stir of population, the names of Jesus and Mary still ascend. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles in its disciples.

Other dignity it must be a proud thing

to feel himself a member of a vast community that spreads from the Andes to the Indies, that old defunct to the vicissitudes of five centuries, and adorned itself with the genius and virtues of the all; that beheld the transition from ancient to modern civilization, and itself formed a connecting link between the Old World and the new, the missionary of the nations, the associate of history, the patron of art, the vanquisher of the sword."

A Sad End.

When a Catholic falls away from the Church, he long cherishes the hope that some day he will return to it—some day he will reform, some day he will give up the sin that caused his downfall, some day he will turn over a new leaf, some day he will attend a mission, some day he will return to his Heavenly Father as the Prodigal Son went back to the home of his childhood and find peace and pardon.

This hope never quite leaves him so long as a spark of faith remains. It may grow dim. It may cease to trouble his conscience except at long intervals. He may even get off the ideas of conversion until the hour of death. But that hope still cheers him amidst the gloom of still brought on by sin.

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Rioting in Spain.

Press dispatches tell of serious rioting in many parts of Spain, owing to the anti-clerical agitation for the reopening of the Ferrer lay schools. At Bilbao on Sunday rioting followed a Catholic meeting and the police charged the crowd, several persons being wounded.

Pope Pius Receives Archbishop Farley's Medal.

Rome.—Pope Pius X. gave an audience to Bishop Kennedy, president of the American College, who presented to his Holiness the medal sent to him by Archbishop Farley of New York, on February 24. The Pope expressed his appreciation of the gift and admiration for the beautiful workmanship. The Holy Father asked Bishop Kennedy to present his thanks to Archbishop Farley for the gift. A like medal, except that it is of silver instead of gold, was given by Bishop Kennedy to Cardinal Merry del Val, the Papal Secretary of State. Bishop Kennedy also presented the Pope Father Nash and his sister of Philadelphia, and Mrs. Bourke Gofrey, of New York.

New Diocese in Philippines.

A press dispatch on Wednesday says: "The Pope has created four dioceses in the Philippine Islands. These are Zamboanga, Tuguegarao, Lipa and the islands of Samar and Yate, with the Apostolic Prefecture of Palawan. Right Rev. Msgr. Pablo Singzon, Vice General of the diocese of Cebu, has been appointed Bishop of Samar and Leyte, Msgr. I. Petrelli, formerly secretary of the Apostolic delegation at Manila, has been named Bishop of Nueva Caceres, to succeed the late Bishop, formerly auxiliary Bishop of Cebu, Bishop of that diocese to replace Right Rev. Thomas A. Hendrick, recently deceased.

Proselytism.

They are at it all over the world. Not only in Rome but here in twenty large American cities, the Catholic missionaries are at it. They are at it in the heart of the tenement districts and try to win the children of the Italian immigrant from the Catholic faith. The methods of the missionaries are of the most subtle. They are at it in the heart of the tenement districts and try to win the children of the Italian immigrant from the Catholic faith. The methods of the missionaries are of the most subtle. They are at it in the heart of the tenement districts and try to win the children of the Italian immigrant from the Catholic faith. The methods of the missionaries are of the most subtle.

For a dozen years this journal has been calling attention to the American problem of the neglect of Italian and especially to the proselytizing of Italian children in our cities. At one time we urged this aspect of the matter in a personal interview we had with Cardinal Martineau, then the Apostolic delegate in the United States. The matter is an important phase. In Italy (he said), the Italian child was reasonably safe from proselytism. Not so in America. We hardly understand the alarm over the proselytizing of Italian children in Rome and the quiescence over their identical methods in twenty large American cities. Are we doing all that we ought to do, not by implication, but in actively combating such proselytism?

From the Outside Vantage.

The non-Catholic Post of Houston, Texas, thus accurately sizes up the religious situation, and there are many who talk who are not Catholics. "With no intention of making invidious distinction between the various Christian churches, justice to the Catholic Church compels us to state that its organization traces back to Peter, who was the first Bishop of Rome. Though many crimes were subsequently charged against that Church, the marvelous power of the Catholic Church has been able to stand the test of time and still stand as a monument to the power and respect of every true follower of the Nazarene, whose whole life was one of humility and desire to uplift man. To the remotest wastes of the earth, wherever the human tongue is spoken, Catholic missionaries have been first to penetrate and make lasting converts to the religion of Christ, slowly lifting them from barbarism and putting them on the way to a progressive civilization. In its unity, aim and purpose, and in its rigid disciplinarianism lies the great strength of the Roman Catholic organization. At the base of its power lies the Catholic Church's demand, or commands, implicit obedience to the beliefs promulgated by it, strict obedience to the tenets of its creed, presenting to the membership of the Church the same absolute and unyielding of the spiritual as preached by it, or ex-communication. It is intolerant of strife and division in its ranks, and to keep down such it constitutes itself the exclusive dominion builder."

The Jews for Home Rule.

An organization known as the Jewish Home Rule Association was recently organized in Dublin. The first meeting was held in the Mansion house and was attended by many of the leading Jews of the Irish capital. Joseph C. St. John, the following resolution was passed: "That this great meeting of Irish Jews resolve to support such measures as will tend to secure for Ireland a full grant of self-government, such as would be accepted by the Irish parliament, and that the Jewish community in Ireland should be in general prepared to the welfare and prosperity of Ireland."

Roosevelt's Ideal of a Boy.

My ideal of a boy is one who will give up all for his mother, his father and wife and children. To be fit to be an American citizen he has got to preserve his self-respect and conduct himself so as to win no one. Fathers should not try to bring up their children in that way. You don't get the right stuff out of the children for the next generation if you don't get them to stand up for their own rights. Bring them up to work so that they shall recognize an obstacle is not something to be shirked, but to be overcome.

Prominent Jesuit Dead.

Rev. Stephen A. Kelly, 77 years old, who was president of Loyola college, Baltimore, from 1871 to 1877, died Sunday in Philadelphia, where he was residing. Father Kelly was born in Dublin, Ireland, December 26, 1833, and received his early training in the parochial schools of Dublin. In 1850 he came to America, and in 1852 he entered the novitiate, which was then at Frederick, Md. After a course of teaching at Con-

The Lambs of St. Agnes.

Rome tells of a beautiful ceremony which takes place in Rome every year on the Feast of St. Agnes. After the beautiful function at St. Agnes' church, the lambs, which were then at the Vatican, were taken to the high mass were taken

to the Vatican, where the time-honored commission awaited their arrival. It consisted of two Trappist brethren from the Trappist monastery of the Lamb, who had been reared, two of the Lateran canons to whom they had been presented, the dean of the Rota, Mgr. Lega, and two consistorial advocates, who were all present when the lambs were presented to the Holy Father, who, after blessing them, sent them to the Benedictine nuns at St. Cecilia in Trastevere, where, in due course, they will yield their wool to be made into palliums which the Pope himself places around the neck of archbishops and a few privileged bishops, consecrated by himself, or of persons duly appointed to receive them. They were presented to the most metropolitans unable to come to Rome for consecration.

ARCHBISHOP RYAN Passes Seventy-Ninth Anniversary With Nephew in Baltimore.

Looking ten years younger than he really is, Archbishop Ryan, of Philadelphia, celebrated his seventy-ninth birthday, February 20, as the guest of honor at a reception given at the home of Dr. Ryan Devereux, his nephew, 1118 North Charles street, Baltimore. Among those who extended their congratulations to the Archbishop was Cardinal Gibbons, while other callers were Michael Jenkins and Dr. Lewellyn F. Bauer.

In the morning Archbishop Ryan celebrated mass in the chapel at the home of Mrs. E. L. Jenkins, 721 St. Paul street, only member of the family being present. The Archbishop was assisted by Rev. Charles P. Kavanagh, his secretary, and the mass was served by Mr. Michael Jenkins.

Archbishop Ryan had been in Washington attending the meeting of the Government Indian Commission, to which he was appointed by ex-President Roosevelt, and as Dr. Devereux is his nephew, stopped off to spend the day with him.

Priest Chosen Arbitrator.

Rev. Dr. William J. Kerby, professor of sociology at the Catholic University of America, Washington, has been named as the third arbitrator of the controversy, that have arisen between the Baltimore and Ohio Southwestern Railroad and the Big Four Railway and the Chesapeake and Potomac Rivers.

Dr. Kerby was appointed by Chairman Knapp, of the Interstate Commerce Commission, and Dr. Charles P. Neill, Commissioner of Labor, as mediators to organize for arbitration the two controversies had been unable to agree upon a third arbitrator, and the duty devolved upon the mediators to select the umpire. In each case the case was identical, Dr. Kerby was chosen as the arbitrator in both. The questions involved in the dispute relate wholly to wages.

The Old Rocking-Chair.

The oaken bucket has a place in story and in song, And to the wooden cradle, too, Some laurel wreaths belong. The orchard swing, the ancient clock, The tridacene case on the wall, But dearest to my mind of all Was mother's rocking-chair.

I nestled in her loving arms Toward the close of day, And to the pleasant world of dreams Was quickly rocked away. When pain and illness racked my frame What ease beyond compare I found, with pillows at my back, In mother's rocking-chair.

No padded seat or cushioned arms Of silk or leather warm.

In a room where there have held Such comfort for my tottering form, And often when I feel the weight Of grinding tooth and care, Oh, how I long to rest again In mother's rocking-chair.

—Minnie Irving, in Leslie's.

I AM THE PAST," SAYS EUGENIE.

One-Time Empress of the French Only to Be Forgotten. Paris, Feb. 26.—"I have lived; I have been; I do not ask more. I ask not to be remembered."

At the end of the past, I am the distant horizon where exists a mirage, a shadow, a phantom, a living grief."

So spoke with the infinite grief that possesses her the Empress Eugenie to the old castle of the Villa Cygne, Cape Martin, on the Riviera.

She, who was the lovely empress of the French, whose husband died in exile at Chislehurst, England; whose son, Prince Imperial, was killed by Zulu assegais, permitted herself to be interviewed, the journalist says.

Eighty-four years of age, the once empress bore the reserve which she has maintained and maintained for well nigh forty years. She could tell of the reign of Napoleon III, the sovereign whom she helped to lift to his height, whom she helped to drag to his fall.

"No," she said, wearily, "it is a dream that is dissipated."—Chicago Record-Herald.

While the Waters Rose.

On Sunday, January 30, Msgr. Amette, archbishop of Paris, after presiding at a service during the morning at Notre Dame des Victoires and subsequently visiting victims of the flood in a boat, amid demonstrations of gratitude, went about 2 o'clock to the church of Reparation, at Montmartre, for a solemn Service of Supplication. The large building was so densely packed that it was difficult to gain an entrance. Moreover, welcome to the congregation, except for a small proportion of women, was composed of men. After a round of canticles and hymns, sung with fervent enthusiasm in the presence of the Blessed Sacrament, exposed, the chaplain, after him, the archbishop, delivered short and telling addresses.

"Oh! brethren," continued the prelate, "there we Catholics stand alone in invoking the name of God, who, confronted with so huge a disaster, which reveals the incalculable importance of man in the face of elements which science proudly thought to control. What a terrible proof is furnished that man is nothingness in spite of his vaunted progress in knowledge! How can we fail to recognize that we have a Master in whose presence we must needs humble ourselves and pray?"

A grand procession of the Blessed Sacrament followed, "lasting an hour," in which the archbishop bore the monstrance and Catholic senators and deputies of the name of God. Amongst the latter were observed several of the speakers in the late debate on the schools. Other deputies, and also some municipal councillors, walked immediately behind.

MONUMENT FOR ROSECRANS.

Hon. W. Gardiner of Michigan, who served under Major General William Stark Rosecrans, has introduced in Congress a bill to authorize the secretary of war to erect a monument to the memory of the old warrior in Arlington cemetery, commenting upon this move, The National Tribune, the organ of the Grand Army of the Republic, says:

"The astonishment about this is that the work has not been done before and at the modesty of the sum (\$5,000) asked. It will pain all the survivors of that gallant army which loved and admired 'Old Rosy' to learn that he has been lying for years in an unmarked grave at Arlington."

Conservation of Dr. Gilmartin.

Rev. Thomas Gilmartin, D. D., was consecrated bishop of Clonfert, Ireland, at the cathedral, Loughrea, on February 12, by the Most Rev. Dr. Henry, archbishop of Tuam. Cardinal Logue presided at the ceremony and the sermon was preached by Dr. Beecher of Maynooth. After several years of parochial duty in his native diocese Dr. Gilmartin was elected dean of Maynooth college, some ten years ago, and was in that capacity, to the great satisfaction of the faculty and student body, until his election to the bishopric of Clonfert.

For Safety's Sake.

A member of a house party managed to shoot the head keeper in the leg the first morning he tried pheasant shooting. Next day he again had wretched luck, though the wounded head keeper, without malice, had assumed him to be a fairly good shot. Bang, bang, bang!

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Delinquent Notice.

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Shareholder's Name. No. of Shares. Amt. 35 W. R. Clark 1,000 3.25 36 W. R. Clark 1,000 3.25 37 W. R. Clark 1,000 3.25 38 W. R. Clark 1,000 3.25 39 W. R. Clark 1,000 3.25 40 W. R. Clark 1,000 3.25 41 W. R. Clark 1,000 3.25 42 W. R. Clark 1,000 3.25 43 W. R. Clark 1,000 3.25 44 W. R. Clark 1,000 3.25 45 W. R. Clark 1,000 3.25 46 W. R. Clark 1,000 3.25 47 W. R. Clark 1,000 3.25 48 W. R. Clark 1,000 3.25 49 W. R. Clark 1,000 3.25 50 W. R. Clark 1,000 3.25 51 W. R. Clark 1,000 3.25 52 W. R. Clark 1,000 3.25 53 W. R. Clark 1,000 3.25 54 W. R. Clark 1,000 3.25 55